

# Christian Reflector.

H. A. GRAVES, }  
E. WORTH, } Editors.

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[J. J. RAYMOND is General Agent for the Reflector  
in the New England States.]

## Christian Reflector.

For the Christian Reflector.

### Rhode Island Baptist Education Society.

[Messrs. Editors:—The enclosed is a highly valuable paper, prepared by Dr. Caswell, and presented at the annual meeting of the Society, on Tuesday, the 8th inst. In the opinion of the Board, its publication would be acceptable to all, and useful particularly in our own State.]

J. A. G.

The Board of Directors of the R. I. Baptist Education Society, agreeably to the 9th article of their constitution, respectfully present to the Society the following report of their proceedings for the year ending April 8th, 1845.

I. BENEFICIARIES.

The allowance to each beneficiary is \$60.00 per annum, which is paid in three appropriations of \$20.00 each. This sum is given and received as a gratuity, no obligation to refund the same, or any part of it, being required. During the year the Board has assisted seven individuals to the amount of \$320.00. Their names are as follows:—Cyrus K. Russell, Samuel Haskell, John D. E. Jones, Foster Henry, Francis E. Prevoux, John H. Luther, Francis W. Smith.

Of these, the first named completed his collegiate studies in Brown University, and was graduated at the last commencement. He is, we believe, temporarily engaged in teaching. The others are all now members of the University;—three of them in the Senior class;—one in the Junior;—one in the Sophomore;—and one in the Freshman. By a regulation of the Board, no person is received under patronage till he shall have been fitted for college.

In acting as almoners of the Society, and of the Baptist churches in R. I., to carry forward the benevolent enterprise of assisting pious, indigent young men in their preparation for the gospel ministry, the members of the Board have been deeply impressed with a sense of their responsibility. While, on the one hand, they would regret exceedingly to be obliged, from limited means, to withhold their aid from any truly deserving candidate, they would, on the other, regret still more the hasty and inconsiderate appropriation of funds to any who were undeserving. They wish it to be distinctly understood, by all who are contributing to the support of this cause, and by all who are seeking its benefit, that no care and attention shall be wanting on their part, to secure a proper administration of the trust committed to them. It is their fixed purpose to adopt no one as a beneficiary, whose character for piety is not exemplary, and whose diligence and progress in study, and whose whole conduct as a student, are not such as to entitle him to respect and confidence. Nor will they continue any one, after he shall have failed in any of the foregoing requisites. They deem it necessary to be explicit on this point, as well for the information of applicants as for the purpose of removing any ground of apprehension that the fund of the Society will be bestowed with too little discrimination. And yet they cannot expect perfection in the young men under their care. They cannot but anticipate the necessity of being occasionally called upon, in the discharge of their official duties, to exercise some indulgence in respect to errors and failings, incident to wrong habits and to inexperienced and impulsive minds.

II. FINANCES.

The Board feel it a duty which they owe to the Society to offer a few remarks upon the state of their finances. The entire receipts into the treasury, including the balance of \$81.98 on hand at the commencement of the year, amount to \$421.86. Of this sum \$63.90 have been received from past beneficiaries, pursuant to an order of the Board passed in June, 1843, which gave them the privilege of cancelling their several obligations to the Society by the payment of 20 per cent. of their liabilities;—\$59.00 have been derived from the legacy of the late Hon. Nicholas Brown;—and \$84.50 from dividends on permanent stocks;—leaving \$141.48 collected from all the Baptist churches in R. I. during the year. And of this small amount, we regret to find that one church has contributed nearly five times as much as all the others put together;—or rather, to change the form of expression, we regret to find that all the others put together have contributed but about one-fifth part as much as one. The contributions have been restricted to an unusually small circle. We trust that this has grown out of the peculiar pressure of other benevolent claims, and not at all out of any decline of interest in the education cause. Indeed, we know that in some instances liberal aid has been given to young men whose names do not appear on our books. And in making these remarks we intend no reflection upon the beneficence of churches whose contributions have not reached our treasury. They may have labored in the same cause, though disconnected

from us; or if not in this cause, yet in some other alike subservient to the common interests of the Redeemer's kingdom. It is not our business to censure the conduct of any. But we would earnestly urge it upon the members of our churches to consider whether they have given to this object the attention and the aid due to its relative importance.

III. CLAIMS OF THE SOCIETY.

We have often before, in our annual reports, advocated the high claims of the Education Society to the efficient support of the Christian public. We cannot permit the present occasion to pass without again briefly advertising to the subject.

Who, that has looked over the field of the world arid white to the harvest, with but comparatively here and there a reaper, has not felt the force of our Saviour's words, 'prayer ye the Lord of the harvest that he will send forth more laborers into his harvest?' From almost every missionary field among the heathen, how loud, how earnest, and how touching is the cry, 'come over and help us!' And throughout our own widely extended borders, how many are the growing communities where there is no settled ministry, and where the gospel is but seldom preached!

And in the most populous and favored portions of our own New England, how many churches are looking for pastors to fill the places left vacant by death or disease! Truly the field is the world. The demand for ministers is great.

Now how is this demand to be supplied? The age of miracles is past. As we look for no miraculous call to the ministry, so neither do we expect any supernatural qualification. And yet we believe that in no previous period of the world, have the exigencies of the church more imperatively demanded an able ministry. The intellectual standard of the age is advancing. The ministerial qualifications, which would have been very generally acceptable and instructive forty years ago, would now be deemed insufficient for any but the humblest sphere of labor. It is plainly not enough that the minister be pious and devout;—it is not enough that he be assiduous in the discharge of his duties; he must be mighty in the Scriptures; he must be able 'rightly to divide the word'; he must be skilled in the advocacy of truth, and in the refutation of error. By his varied acquirements and resources, he must command the confidence of his hearers; and by his sound and lucid exposition of the truth, as it is in Jesus, he must leave no room to doubt his ability to teach. The minister who fails in these qualifications, be he ever so pious, must inevitably fail in the performance of some material parts of his ministerial duty; and can be but very imperfectly fitted for preaching, in his entire extent and amplitude, the 'unspeakable riches of Christ.'

In the present state of things we believe that this requisite ministerial qualification must be sought in a course of moral and intellectual training. In other words, the ministry must be educated. It is true that in the history of our own denomination, and in others, we are able to adduce many examples of most efficient and successful pastors, who enjoyed but few opportunities of early education. But they were mostly cases in which nature was prolific of her mental endowments. Without the aid of formal and protracted instruction, there was, in nearly all those instances, first, great aptness to learn; then, great aptness to teach; and to these were added unwearied industry, and indomitable energy of character. It is not strange that such men, with ardent piety, should, in the midst of their most active labors, educate themselves. Would to God that men of this description might abound among the candidates for the ministry. We would then plead with double earnestness that they might receive the most ample and generous education, both academic and professional. Then might we witness the full power of the ministry in pulling down the strong holds of sin, and in laying broad and deep the foundations of the spiritual Zion.

In these remarks we do not claim for the ministry any efficiency independently of the divine blessing. But we do speak upon the supposition that this is the kind of ministry that God will bless.

We have alluded to the present exigencies of the church as demanding an able ministry. Different ages present different forms and phases of error. The aggression upon the lines of truth is made sometimes upon this side, sometimes upon that; and always upon the weakest point. The defence must be adapted to the peculiar mode of attack. The age of open infidelity and scoffing is past. The church is now assailed, on the one hand by a pretended spiritual philosophy,—a transcendental mysticism,—which claims to be regarded as the very essence of truth, because it is too attenuated and evanescent to be intelligible. It is by many the more valued because imported from a land of speculative dreams and shadows. It is the more dangerous because espoused by some scholars and theologians of highly cultivated tastes, but whose reason, as it seems to us, is bewildered in the mazes of the imagination. They teach that Jesus Christ is man,—that man is God,—that the world is God;—that thought and feeling are the inspirations of the Almighty, and are, in themselves, revelations, authoritative as any ever made; that religion is all-pervading and spontaneous;—that all is good and beautiful; and that all moral obliquity, so called, is but the acting out and development of the divine will, in the divine spirit of man. But whatever form this delusion takes, it is undermining the faith once delivered to the saints. The great doctrines of the Reformation it quite supersedes and excludes. It finds advocates in

persons of strongly imaginative turn of mind, and is welcomed by many who feel no sympathy with the superannuated doctrines of repentance towards God and faith in our Lord Jesus Christ, as preached by Paul, and the inspired fishermen of Galilee.

The church, on the other hand, is widely threatened with a formalism, which, in place of 'an upright heart, and pure before all temples,' would substitute the mere outward ordinance, carrying within itself, as we are assured, when administered by consecrated hands, 'the sacramental grace' of spiritual and eternal life. The swelling tide of this corruption is fast sweeping its adherents back to the embrace of Rome. This error is the more imposing, because it claims to have the sanction of the apostolic church, and to be confirmed by the early, and as we are gravely told, authoritative traditions of the Church. According to this active and well-secured school of religionists, the kingdom of God consisteth not, as the apostle taught, 'in joy and peace in the Holy Ghost;—not in the inward, conscious exercise of repentance, faith, hope and love, but in the observance of forms and ceremonies, duly transmitted in the line of apostolical succession.'

These we regard as great errors. They, like all errors, have a tendency to spread. And being propagated as they are in 'high places,' they have the advantage of spreading downward. They must be met and refuted. The ministry of the present time and of years to come must combat these forms of error, to say nothing of others, with subtle and well-appointed adversaries. Hence they must come to the task with weapons, spiritual indeed, but fitted to this peculiar kind of warfare. In other words, the exigencies of the church specially demand an educated ministry.

This being so, the question arises, how shall it be done? Shall the candidates for the ministry be left unaided, to educate themselves as they best may? Or shall the church come to their aid? In replying to these inquiries, let us remember that a very large portion of the candidates for the sacred office, with us, are indigent. A very large proportion of those who are now preaching the gospel, have had to contend with poverty in preparing themselves for their calling. Why this is so we will not stop to inquire. The fact, we believe, is undeniable. It may be that there is a peculiar fitness in this providential arrangement. It may be suitable that the ambassadors of Him who had not where to lay his head, should be accustomed to humble accommodations, and restricted indulgences. It may be a salutary discipline, by which they will the better learn, in after life, 'to endure hardness as good soldiers of Jesus Christ.'

But if candidates for the ministry are called upon to endure privations and hardships, is not the same true of every private disciple? If they are called to struggle with poverty through long years of laborious preparation, are not all true Christians called upon to help them? If Christ has left it as a legacy to the church to preach the gospel to every creature, has he not made it incumbent on the individual members of that church, as a part of this legacy, to give their prayers, their personal services, and their worldly substance if need be, to aid in the preparation of those who are to be the special messengers of his grace; and who, without such aid, must be long delayed, and much embarrassed in the performance of their work?

In conclusion, the Board would simply state that they have it in their power to do much more for the promotion of this object than they have yet done, provided the churches will place in their hands the necessary means. They believe that upon the success of this enterprise, more than upon almost any other in which we are engaged, does the respectability, the prosperity and the efficiency of our churches depend. They believe that by this means, more than by almost any other, may we contribute to the advancement and glory of the Redeemer's kingdom. By order of the Board,

A. CASWELL, Pres.  
J. P. TESTIN, Sec. pro tem.

For the Christian Reflector.

The British Navy.

I observe that an article originating in the Courier and Enquirer, giving some statistics with regard to the strength of the British Navy, is going the rounds of the newspaper press. After stating the number of war-ships, cannon, masts, marines, cutlasses, captains, sub-captains, red, blue, black and green admirals, long nines, lieutenants, and all the other human and inhuman elements of this vast peace armament of Great Britain, it is thus compared with that of this government, and in the language of Dr. Duncan, one of the uneasy war-spirits of Congress. Says the Doctor of the comparative strength of our naval force, 'It is so little that it could be hid in the British Navy, in all its dense and secrecy of the heart of a den and boundless forest. It is so little that you might detach its size from one wing of the Royal Navy of Great Britain, and Queen Victoria would not know that she had lost a vessel.'

Now then, Messrs. Editors, 'in case of a war with England'—that everlasting proposition, we might infer from Dr. Duncan, that a single broadside of the whole British Navy would send ours, with all its glory and panache, 'peace-makers,' to the bottom of the ocean. As a war establishment, therefore, it would be decidedly insufficient 'in case of a war with England,' a power which a malignant patriotism is taught to

regard as 'our natural enemy.' But what is its use as a peace establishment? Is it necessary to protect our commerce? No, not at all. Messrs. Editors, will you believe it, and impress the fact upon your readers, that the cost of our little Navy exceeds all that is earned by all the merchant vessels that sail under the American flag, above their expenses? This fact I have learned from an extensive ship-owner, who arrived at it at the end of a long and accurate calculation. I trust this fact will occur to your minds whenever you look upon the forest of masts which almost girdles New York. Let your readers remember that all the American vessels engaged in commerce, and whitening every sea and ocean on the globe with their canvass wings, do not clear enough to pay the cost of their protection! by the American Navy. This is governmental insurance of commerce with a vengeance! at the patronizing, paternal rate of one hundred per cent. Now, Messrs. Editors, if our glorious little Navy were safely moored within 'Davy Jones' Locker,' do you believe that the rate of insurance on American merchant vessels would advance 1-2 per cent. in Wall street? For one, I wish that the disproportion between our Navy and that of Great Britain were fifty times greater than it is. We should be the stronger and richer for it. There would have been a hundred times more commerce in the world had no war-ships ever been launched upon the ocean. They are the 'natural enemies' of all commerce, civilization, and Christianity. They breed distrust, jealousy and animosities wherever they go. Swaggering like tall, full-fed, arrogant bullies from port to port, they interrupt the natural course of trade, and then consume all that the spread canvass of the world can earn. The British Navy! were it all anchored by the side of the Royal George, Great Britain might yet be the mistress of the world and queen of the seas.

For the Christian Reflector.

### Home Mission Society and Slavery.

[Continued from last.]

The question is simply this,—does the fact that one individual is considered the slave of another, by the civil government, necessarily constitute him such? If so, in what manner are our missionaries among the heathen to act in certain cases? In most uncivilized nations, as under the ancient Roman government, the conjugal and paternal relation is one of absolute slavery. The wife and children are the slaves of the husband and father. He possesses the power of disposing of them, at least the latter, as he chooses. He may expose them, or sell them, or even call them in sacrifice to idol, and no one calls him to account. This power the government regards him as possessing. It treats his children in all respects as his property, and in case of failure on his part to meet any legal demand, it claims the right of seizing them and selling them into foreign bondage. Under these circumstances, a young man who has been converted to Christianity, consults his missionary respecting the propriety of entering into the marriage relation. He hesitates about forming a connection which, in a legal point of view, will constitute him a slaveholder. He is advised, however, to proceed. He is told that he need not view the relation in the same light in which it is viewed by the government,—that he may and ought to regard it as it is presented in the New Testament. But the query arises in his mind, whether he shall acknowledge to the civil authorities that he is the lawful head of his family, and thus avail himself of their protection in the discharge of his conjugal and paternal duties. If so, they will view him and treat him as sustaining the same relation to his family as other parents; they will regard his children as his property; and in case of some special emergency or misfortune, he may be compelled to see them seized and sold. If under these circumstances he enter into the proposed relation, and become the head of a family, he is, in a legal point of view, a slaveholder. He has in his possession human beings who are legally considered his property; and as such, if occasion require, they are treated. In his own estimation, and in his professions before the world, however, he sustains to his family a very different relation. He takes the New Testament for his directory, and regards his wife and children in precisely the same light as he would, were he in England or America.

Is not this essentially the light in which many of our brethren at the South view their relation to their servants? While they feel at liberty to avail themselves of the protection of law in the education and management of those whom they conceive, the providence of God has placed under their charge, they neither claim nor admit any such relation between master and servant as is permitted or established by the State authorities; they regard and endeavor to treat their dependents as persons naturally endowed with the same rights as themselves; and were the civil code to be so changed that they should be considered their wards, or apprentices, the relation in their view would remain essentially what it now is. This, if I mistake not, is the light in which they wish their relation to their servants to be viewed; although, from an unfortunate use of terms, they have seemed to favor the idea that they consider slavery or slaveholding to be in itself sinful. This they have done by representing certain scriptural precepts as prescribing the duties of masters to their slaves; overlooking the fact that the term rendered servant, although commonly applied to slaves, was used by the apostles in a much more extended or general acceptance. If it would be revolting to their

feelings to hear the expression, 'the slaves of Jesus Christ,' they cannot be surprised at the impression made on the minds of their Northern brethren in hearing them speak familiarly of their slaves.

Much would be done toward the promotion of cordiality in co-operating in Christian effort, if our Southern brethren would abandon the offensive dogma that slaveholding is not in itself sinful; if they would distinctly avow, as their representations in many instances plainly imply, that they consider slavery, as the term is generally and properly understood, wrong,—that as individuals and as churches they discard the relation established by law between master and slave,—that they feel bound to regulate their conduct toward them by the principles of justice and equity,—and that they only ask the liberty of availing themselves of the protection of law in the fulfillment of this obligation. Difference of opinion would doubtless exist respecting the course of action which such a position, consistently maintained, would in certain cases require. But much would be gained by a distinct avowal, on their part, of the principle involved.

On the other hand, it is hoped that they who are disconnected with the system of slavery shall endeavor to appreciate the peculiarity of their situation. That we may demand of them no more than we should be willing ourselves to meet, let us imagine ourselves placed in their circumstances. We are, let it be supposed, residing in some one of the Southern States, and by some means, perhaps by inheritance or bequest, we have become entrusted with a number of immortal beings. We feel under obligation to seek their best interests. If we at once disclaim all legal claim to them, we expose them to the calamity of being seized and sold into abject slavery. If we retain our guardianship of them so far as to enable us to protect and most successfully benefit them, we are, in the eye of the law, regarded as slaveholders. Let us make this our own case, and then seriously ask ourselves, what would be our duty? Perhaps we are ready to reply, We would at once dissolve the legal relation, and leave the consequences with God. It must be allowed, however, that others might conscientiously feel themselves bound to pursue the other course. If the views of Christians in different sections of our country with regard to the rights of those who are legally slaves, and the manner in which they ought to be treated under given circumstances, were definitely explained and mutually understood, we believe they would be found much more nearly to agree than is generally imagined. It is at least to be hoped, that before it is decided that those who have hitherto co-operated in the great work of Christian benevolence, must be separated, the position and feelings of each party will be fully apprehended,—that we shall not suffer ourselves to be deceived by a misapprehension or improper use of terms, and thus unnecessarily rush into a separation which may be eventually regretted.

That a lamentable apathy of feeling, as well as much erroneousness of sentiment, prevails among the body of Southern Christians respecting the guilt and evils of slavery, cannot be doubted. It is obvious they are doing far less than they might to procure its extinction. But shall we for this reason refuse to co-operate with those who feel their obligation in this respect? Or shall we demand of them what we should find it impracticable, if not impossible, to perform ourselves, were we in their circumstances?

### Slavery.—Views of the Rev. Albert Barnes.

[The distinguished writer and expositor, ALBERT BARNES, who also ranks among the first of American preachers, has recorded his testimony, with Drs. Beecher, Wayland, Sharp, Lynde, and many other eminent men in the American ministry, against the institution of slavery. The sentiments of the following paragraphs from his pen are as important as they are plainly and earnestly uttered.]

Advert for a moment to the efforts which are made to remove slavery from the world, and to the hindrances which exist to all efforts which can be made to remove it, in consequence of the relation of the church to the system. Reflect how many members of the Christian church, and how many ministers of the gospel, are owners of slaves; how little effort is made by the great mass to disassociate themselves from the system; how many there are, even in the pulpit, who openly advocate it; how much identified the system is with all the plans of gain, and all the views of the comforts and ease of domestic life among many members of the church; and how faint and feeble is the voice of condemnation of the system uttered by the great mass, even of those who have no connection with it; and how often the language of apology is heard, even then; and it is easy to see how ineffectual must be all efforts to remove this great evil from the world. The language of the ministry, and the practice of church members, give such a sanction to this enormous evil as could be derived from no other source, and such that it is useless to attempt to convince the world of the evil. Against all this influence in the church in favor of the system, how hopeless are all attempts against it; while yet no one can doubt that the church of Christ, in this land, has power to revolutionize the whole public sentiment on the subject, and to hasten the hour when, in the United States and their territories, the last shackles of the slave shall fall.

What is it that lends the most efficient sanction to slavery in the United States? What is it that does most to keep the public conscience at ease on the subject? What is it that renders abortive all efforts to remove the evil? I am not ignorant that the laws

sustain the system, and that supposed interest contributes to it, and that the love of idleness, and the love of power, and the love of base passions which the system engenders, and that a show of argument, opaque and inconclusive on one side of a certain line, but bright as noon-day on the other, does much to sustain the system. But, after all, the most efficient of all supports—the thing which most directly interferes with all attempts at reformation; that which gives the greatest quietus to the conscience, if it does not furnish the most satisfactory argument to the understanding, is the fact that the system is countenanced by good men; that bishops, and priests, and deacons, that ministers and elders, that Sunday school teachers and exhorters, that pious matrons and housewives, are the holders of slaves, and that the ecclesiastical bodies of the land address no language of rebuke or entreaty to their consciences. That will be a slow work of reformation which will be undertaken against anything that has the sanction of the church of the 'living God'; for God meant that the church should occupy a prominent place in every effort to deliver the world from sin.

Were all the ministers and members of the churches to do so simple a thing as the Society of Friends, after much toil and effort, have done, to remove from themselves the sin of slavery, and to stand before the world in the sublime and noble attitude of having no connection whatever with the system, how soon would the system come to an end! Could it be proclaimed throughout the length and breadth of this land, as it can be of that society, that no minister or member of any church is the owner of a slave, is there a man who believes that the system could live? Would it not, must it not die? Could the world, in this century, hold the system in the face of a frowning church? and would this darkness continue to rest on our land, in the midst of this bright light that would shine, then, in every State and Territory of this Union? No man can believe it! And, if so, on whom, then, now rests the responsibility of propagating this system from age to age?

### Employers and their Clerks.

[At a late anniversary of the 'Benevolent Fraternity of Churches' (Unitarian) in Boston, Mr. Park, one of the speakers, introduced the claims of young men employed in our counting-houses, stores and shops. We regard the interests of this class as of far more importance than they are generally allowed to receive, and would cordially second any measures designed to improve employers with a sense of responsibility, and to induce into the young men a fear of moral contamination, and a desire for improvement and personal worth of character. Mr. P., as we learn from the report in the Christian World, spoke as follows:]

A host of young men, he said, had come into our large cities from the country. They had been educated thus far, away from the temptations of the city. They had received the moral culture of a parent's fond instructions; they had received the religious principles instilled into their minds in the village church and Sunday school,—and at length had been entrusted by their parents to the care of some merchant, tradesman, or master mechanic, believing in confidence that it was no legal fiction but a sweet reality that the employer was to stand in the place of a parent.

His attention had been powerfully called to this subject by an incident in his profession. A young man thus from the country had been but a few months in this city, employed in an eminent mercantile house, and boarding at a private boarding house, which had no charm of home about it; and having fallen in with bad associates, was arrested and arraigned at the criminal bar of his country. Mr. P. had summoned his master as a witness to his previous good character, in hopes of a mitigated punishment; and after the usual answers, the judge, (now no longer upon the bench, to which he was indeed an ornament,) turned to the master and asked him, 'He was at the store when you came down in the morning? He was there till two? Again in the afternoon, until you returned home?' 'Yes.' 'Do you know where he spent his evenings? Did he visit your family? Did you advise him to join any literary or scientific association? Do you know where he worshipped on the Sabbath? Did you offer him a seat?' And when the amazed employer exclaimed, he had never thought of these things,—they were not customary,—the indignant magistrate replied,—'Some of the blame lies at your door, as the cause of this unfortunate young man's estrangement from virtue.'

While narrating this incident to a class of young men who had met with Mr. P. for some months at the Warren Street Chapel, on a Sabbath hour, he had enquired of them each how they had spent the evenings of the week, and had found and commented upon this fact, that those who had spent the most of their evenings at home, in the bosom of their families, had spent their other evenings in the best pursuits. Upon this occasion, one of the young gentlemen had replied, 'But, sir, we have no homes, our boarding houses are not homes.'

What responsibility then is assumed by employers! What duties do they daily neglect! The father who has daily watched the expanding character of his son, the mother who has prayed at the cradle-side of her little one, that he might bring honor to her instructions, when she is old and infirm; both have trusted to another's care the richest treasure which a beneficent God has given them,—the purity of an immortal soul.

Let then the alarm be sounded. Let the employers of this city be awakened to their tremendous responsibility. Let them think what answer they can give a heart-broken mother who demands of them to preserve the

unsouled leaf in its freshness and purity. Let us, one and all, by our personal care, by urging others to their duty in this particular, save our city from becoming the sink of pollution, which too many of our sister cities have become.

Missionaries cannot do it. Chapels cannot do it. We must do this work ourselves. It demands individual action.

### The Striking Contrast.

The contrast between a Papal and Protestant country is of a most striking character. Let Protestants only attempt to carry out their sentiments, in a Papal country, by establishing schools, erecting meeting-houses, and preaching the gospel in places so erected, and how soon the Papal authorities would interfere; and if they were not arrested and imprisoned, or banished the country, it would be an act of toleration unheard of. Let it be Spain, Portugal, or even Ireland, where special protection from British authority could not be enjoyed.

The latest intelligence from the Island of Madeira, which belongs to Portugal, says 'that Dr. Kelley, a Scotchman, whose exertions in behalf of the poor Papists there have been full of benevolence, after setting in operation several schools, which were attended by a number of adults and children, on whom scriptural instruction was making some impression, and shaking the faith of some of the Papists, these schools were broken up, the pupils dispersed, and some of them imprisoned, of whom about 20 are now in confinement.' The Dr. himself has been severely persecuted. Here is the treatment benevolent Protestants receive from Papists. Now how are they treated in Protestant countries? Look at the swarms of Papal emigrants from Germany, Switzerland and Ireland. See them erecting their chapels in all parts of the Union. See them establishing their schools and colleges wherever they please, diffusing their papers in all directions, full of their corrupt doctrines, the Vatican dividing up the States and Territories into Bishoprics, and locating their crafty prelates in all the principal places, without the least interference on the part of the government or people. The only opposition they receive is from the evangelical press, which simply points out their alarming character, and gives its solemn warning to the people. But this is not all the liberty to which Papists are admitted in this land of the pilgrims and Protestants; they even assume the right to lay their hands on the Bible in our common schools, and eject it from their walls,—and there are those professedly Protestant, who would not even resist them here, but grant them the liberty of doing what they please! What an astonishing contrast! And even with such a contrast it is possible there can be a honest man who is not a papist, who can raise his hand to give them one particle of privilege further? N. Y. Rep. Register.

### 'Let us do it while we are able.'

In a pretty country village in C—Co. the Baptists had experienced great inconvenience from not owning a parsonage; to prevent which four members of the congregation purchased a house with the understanding that the minister should occupy it. Of these four were members of the church; and one of them, the deacon, proposed that the owners join in a deed and give the parsonage to the society, to be held by them for the pastor's use forever. 'Let us do it while we are able,' said he; 'it is now in our power to do it, and we shall never feel it.' They all agreed to it save one aged man, a member of the church, and he loved his money too much to give it for the 'benefit of his neighbor's children.' Very shortly that man died, and the major part of his estate fell into the hands of the enemies of Christ.

It is not our design to speak ill of the dead, but we cannot let this incident pass without urging those Christians who are blessed with an abundance of this world's goods to appropriate some part of it to the cause of their divine Master, while they have the power to do so. If death do not come and cut you down suddenly, riches may take to themselves wings and fly away. Remember, Christian reader, that you were 'not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ,' and that yourself and your possessions should be devoted to him. Do not hold on to your property till death drag you away from it—till you cannot, by any possibility, use it any longer, and then direct it by your will to be appropriated to religious charities. Allow yourself the luxury of seeing it accomplish, with God's blessing, great good in the world.—Zion's Advocate.

THE RIGHT NICHE.—For every man there is a niche, and God will guide him into it, if he is only willing to be guided. But many dislike the right niche, because it is not high enough, or not lucrative enough, or has too many trials connected with it; so they desert it, and climb up to one of their own choosing. But presently the Lord brings (either the proper occupant with the command, 'Give this man place; and they are thrust down headlong. This Observer.

A GOOD RULE.—When any one is disposed to be peevish for nothing, or mere trifles, I see immediately the odiousness of such a temper, and the weakness of mind it proceeds from. Perhaps it will be my turn to-morrow. Let it be a rule with me, upon such occasions, to do all I can to heal and soften, and never to irritate; and especially to guard against the infection of the disorder and hatred of the person.











